valence of so much *pain* and *sorrow* in the world, while as the Omnipotent He could have shut them out altogether from it and transformed the aching earth into a pleasurable paradise ? A little reflection will show that pain and soitow so unwelcome to us are divinely ordained for our ovm good in the furtherance of His holy purposes. Pain which is felt by the body in any of its parts and sorrow which is felt by the soul in its emotions and affections are not caused through the indifference or malevolence of God but are the direct manifestations of His love to us. The Heavenly Mother rocks us in the cradle of pain with Her own Hand for our own ultimate good. How, it may be asked. Pain is universal. [t(] Painful sensations/' says Professor Le Conte " are only watchful vedettes upon the outposts of our organism to warn us of approaching danger. Without these, the citadel of our life would be quickly surprised and taken." In other words, pain is a symptom of disease or injury which may be the prelude of death. Bodily instinct tells us that if we are to live, we must drive out the would-be murderer. All the activities of the body combine like an army to expel the foe. And

the intrusive,
insidious presence of that foe can only be
made known to
us by pain. Pain is the sentinel which
rouses the whole
garrison.
We see the necessity of pain in the new
born child
long before consciousness has begun, nay,
at the moment
of its birth. Every natural healthy infant
cries, *i.e.,*
expresses its sense of pain either from
cold or from hunger.
If it be not covered with warm clothing
and if it be not
promptly fed, it must die. Its pains make it
cry out, and
unless these pains were felt, it would be
utterly defenceless.
Yet these pains would be entirely useless
to the infant, were
it not for the divine plan which has made
the mother to
feel pain also. To hear the child cry causes
her the great
mental pain of sympathy, and so she
instantly responds